

Classics of Pedagogical Science on the Principles of Natural Conformity as an Integral Part of Society

Saidov Bakhtiyor Muhammadievich

Termez State University

Annotation: The article deals with natural conformity as one of the leading principles of pedagogy, which is included in all pedagogical theories, is explicitly or covertly present in all textbooks on pedagogy, and is recognized as the main teacher-practitioner by all scientific teachers. This is explained by the fact that the principle of conformity to nature in the theory of pedagogy came from the depths of folk experience in education.

Keywords: principle of conformity to nature, folk education, traditions and customs, child development, scientific teachers, spiritual development, unity of nature, environment.

INTRODUCTION. The theoretical comprehension of the principle of conformity to nature by philosophers and educators, its essential meaning was contained in the experience of public education, in particular, in nature-conforming means of education. The interpretation of the means of public education contained within itself the possibilities of the natural development of a person, i.e. the principle of conformity to nature was in the experience of public education in an implicit state. This is what made it possible to single out this principle from the experience of public education and theoretically substantiate it as the leading principle of education.

LITERATURE ANALYSIS AND METHODOLOGY. Important for considering environmental education as a factor in the moral development of the individual are studies of environmental culture, they are presented in the works of Socrates, Jan Amos Comenius, Zh.Zh. Russo, I.G. Pestalozzi, A. Diesterweg, A.S. Makarenko, V.A. Sukhomlinsky, A. Kushnir, P.P. Kozlov, N.D. Vinogradova[1].

DISCUSSION. The founders of pedagogy BC Socrates (469-399), Plato (427-348), Aristotle (384-322) substantiated the basic ideas of the culture of communication, the spirituality of peoples and the mentality of society.

Jan Amos Comenius (1592-1670) began his educational activities as a collector of the oral art of the Czech people, their traditions and customs, which made up their pedagogical culture. Love for his people prompted Ya.A. Comenius to a careful study of folk traditions of education and their creative use in the creation of the theory of pedagogy. Thus, to his nature-like "Great didactics" Ya.A. Comenius came through "The Wisdom of the Old Czechs", "Czech Didactics". This indicates the ethnopedagogical origins of the very principle of conformity to nature, which, according to V.V.Kumarin, should become "methodological, i.e. the original or axiomatic principle of truly scientific pedagogy" [2].

The main idea of natural education J.Zh. Rousseau (1712-1778), which became a revolution in the pedagogical views of that time, was also based on folk traditions of simplicity and immediacy in education. Particular attention in the education of Zh.Zh. Rousseau assigned the study of the historical heritage of the people: history makes it possible to select the most important material for education.

The subsequent development of world pedagogical thought was influenced by I.G.Pestalozzi

(1746-1827). It is known that he built his pedagogical theories on the basis of practice, observing the work of his schools. So, I.G. Pestalozzi came to the conclusion that the moral development of the child must begin in the family and be based on the practice of life. This is nothing else than education based on the traditions of the family, the people. Here the idea of nature-friendly education is also manifested, which is the leading one in the pedagogical concept of I.G. Pestalozzi. The teacher, in particular, argued that when teaching the native language, the child, starting with sounds, gradually masters the forms of speech, its various constructions, at the same time expands the horizons of his ideas and concepts about the world around him, develops his thinking.

The idea of A. Diesterweg (1790 - 1866), who dealt with the problems of natural and cultural conformity, is considered the founder of pedagogical education in Germany. A. Diesterweg proposed the development of the previously put forward idea of universal education in relation to the socio-historical conditions of his time. In this way, it is possible to ensure not only the natural conformity of education in accordance with the essence of the person himself, but also the unity, the connection of each with all individuals and society as a whole. A child, according to A. Diesterweg, is not just "nature" - a part of nature that the educator is called upon to develop, but also an expression of certain socio-historical conditions of life and the corresponding culture. In essence, the idea of cultural conformity of education included the idea that pedagogy is part of culture, an integral part of the society in which it is formed[3].

K.D. Ushinsky (1824-1870) is the founder of scientific pedagogy and folk school in Russia. Based on a detailed analysis of the educational traditions of European countries, K.D. Ushinsky concluded that education, created by the people themselves and based on popular principles, has an educational power that is not found in the best pedagogical systems built on abstract ideas. The main goal of education K.D. Ushinsky saw in the spiritual development of a person, and it is impossible to achieve it without relying on the cultural and historical traditions of the people, on the peculiarities of their national character. The central place in the formation of a person should be occupied by the native language - "the treasury of the spirit of the people."

Experience of A.S. Makarenko (1888-1939) is to rethink all the wealth of pedagogical culture that has been created by mankind, and, above all, by such peoples as Russians and Ukrainians. Folk pedagogy, based on worldly wisdom, on "ordinary common sense", in the activities and work of A.S. Makarenko is represented widely. In particular, the labor traditions of the colony and the commune are rethought folk traditions (the feast of the first sheaf, etc.).

The results of the educational system of V.A. Sukhomlinsky (1918-1970) was also ensured by the fact that he solved all the problems of education, relying on folk pedagogy. Therefore, in his books, the famous teacher emphasized the idea of the need to revive the progressive pedagogical traditions of the people, to introduce them widely into the family and school. In the works of V.A. Sukhomlinsky received a comprehensive development of the ideas of classical pedagogy about the native language. So, the teacher argued that "the most important means of influencing the child, ennobling his feelings, soul, thoughts of experience are the beauty and grandeur, strength and expressiveness of the native word"[4].

Natural conformity as one of the leading principles of pedagogy is included in all pedagogical theories, is explicitly or implicitly present in all textbooks on pedagogy, and is recognized as the main teacher-practitioner by all scientific educators. This is explained by the fact that the principle of conformity to nature in the theory of pedagogy, as we have already noted, came from the bowels of the people's experience in education. It should be noted that nature conformity, being the leading idea of public education, entered as a basic principle into the theory of ethnopedagogics as a principle of "naturalness" G.N. Volkov in the textbook "Ethnopedagogy".

The main ideas about the unity of nature and man expresses a universal pattern that underlies the essence of the principle of conformity to nature, although there is no interpretation of the concept of conformity to nature in philosophical dictionaries and encyclopedias. As for the philosophical

doctrines and trends themselves, each of them has developed its own justification for this concept. A broader, multi-level understanding of the principle of conformity to nature is found in the philosophy of holism or "deep ecology". "Deep ecology" is associated with spiritual knowledge, since it does not distinguish a person from the natural environment. It presents the world as a web of interconnected elements. Here conformity to nature is understood as awareness of belonging to the whole world. Such a view on the essence of the reception of the principle of natural conformity, according to P.P. Kozlova, represents it as the main principle of the formation of the spiritual world of a person, his spiritual culture.

The problem of the term "principle of conformity to nature" in the pedagogical encyclopedia is a very narrow concept. It is understood as "a pedagogical principle, according to which the educator should be guided by the factors of the natural, natural development of the child."

The idea of conformity to nature in different periods, epochs, stages of its existence in pedagogical theory shows different facets of the disclosure of its essence. In the classical pedagogical theory, Ya.A. Comenius - through living and inanimate nature; in the teachings of I.G. Pestalozzi - through the primary elements, naturally given from God; in the theory of J.Zh. Rousseau - through the nature of the child himself; in the didactics of A. Disterveg - through social nature, culture; in the pedagogical heritage of K.D. Ushinsky as an anthropological phenomenon[5].

Official pedagogy and psychology first replaced the principle of conformity to nature with a narrower principle of taking into account the age and individual characteristics of students. But in the 70s of the 20th century, having discovered its limitations, it was interpreted somewhat more broadly as the principle of individualization of education and training. And only in the early 90s of the 20th century this principle was justified more fully.

The principle of natural conformity, according to the authors of the pedagogical encyclopedia, K.D. Ushinsky proceeds from the fact that education should be based on a scientific understanding of natural and social processes, be consistent with the general laws of the development of nature and man, and form responsibility for the evolution of the noosphere and oneself.

The content, methods and forms of education should take into account the need for age and gender differentiation of education, the organization of a person's social experience and individual assistance to him. A person needs to cultivate the desire for a healthy lifestyle and the ability to survive in extreme conditions. Of particular importance is the development of planetary thinking and the education of environmental behavior: the development of a person and his needs must be taken beyond the limits of the "I" and the nearest society, helping to realize the global problems of mankind, to feel a sense of belonging to nature and society, responsibility for their condition and development.

Many authors of textbooks on pedagogy have different approaches to the issue of the principle of conformity to nature. Some identify (or replace) it with the requirement to take into account the age characteristics of children (I.F. Kharlamov, Yu.K. Babansky, etc.), others simply note its existence along with other principles (V.S. Selivanov) or are generally silent ("Professional Pedagogy", edited by S.Ya. Batyshev, P.I. Pidkasyt, I.P. Podlasy and others), textbooks by third authors, this material is present explicitly (V.S. Bezrukov) or implicitly.

V.V. Kumarin, who argued that "training and education will only be for the future when their laws begin to be derived from the unchanging nature of man" (5).

A. Kushnir in his articles raises the issue of creating nature-friendly technologies for training and education as opposed to developing and other artificial technologies. In his opinion, "in this area there is still more theorizing than practical achievements, but separate private technologies can be created in the near future by actively turning to folk pedagogy".

In the same spirit, other scientific studies of N.D. Vinogradova and P.P. Kozlova, aimed at

studying the problems of the functioning of the principle of conformity to nature. So, P.P. Kozlova in her dissertation "Natural conformity as a fundamental principle in the history of school and Pedagogy" (1998) fundamentally substantiates the essence of this principle, proves the expediency of considering the principle of conformity to nature as a methodological principle of the philosophy of education.

I. Tyumaseva studies nature conformity from the point of view of valeology and considers nature conformity education as a factor in the improvement of students. Taking as a basis the interpretation of "nature" by V.D. Dahl: "nature is everything that is given during childbirth, birth or the creation and formation of some material system and that is determined by objective and subjective conditions, factors, circumstances", she offers the following definition of nature-like education:

"a kind of education that in all its main manifestations and characteristic properties corresponds to the natural states, qualities, properties, aspirations and inclinations of all subjects of education, as well as the natural states and qualities of the main educational factors" [ibid.]. At the same time, the researcher notes that the natural conformity of education cannot be considered outside the nature of a certain ethnic group, the environment, the everyday and educational traditions of the people, the socio-economic conditions of the country - in the aspect of its real state and sustainable development prospects.

We, adhering to the definition of nature-friendly education given by Z.I. Tyumaseva, give, in relation to our research, the following interpretation of nature-friendly education: this is education that in all its manifestations corresponds to the nature of the subjects of education, is based on traditions, rituals and customs, as well as the nature of the specific and regional features of the ethnic group and the laws of Nature as a whole.

The purpose of natural education is to implement the principle of natural conformity, corresponding to the essence of man as a cosmo-biosocial being.

CLEAR CONCLUSIONS AND PRACTICAL SUGGESTIONS. Consequently, nature-friendly education is aimed at the implementation of tasks related to the formation of nature-friendly upbringing of students, which we understand as the presence of qualities that correspond to its nature (its natural properties, inclinations), the nature of its ethnic group (the national ideal of its ethnic group - seven qualities of the national ideal of the Uzbeks: mind , friendliness, the laws of Nature and the Cosmos as a whole (love, harmony, etc.).

Thus, natural conformity suggests that education is based on a scientific understanding of the relationship between nature and sociocultural processes, thereby revealing a close connection with the principle of cultural conformity. According to P.P. Kozlov, in the evolution of the principle of natural conformity, cultural conformity is a stage in its development.

REFERENCES:

1. Козлова П.П. Природообразность как основополагающий принцип в истории школы и педагогики : Дис. ... д-ра пед. наук : 13.00.01 : Казань, 2008 358 с. РГБ ОД, 71:99-13/99-2
2. Азаров, Ю.П. Семейная педагогика / Ю.П. Азаров; Предисл. Н.Д. Никандров. - СПб.: Питер, 2018. - 400 с.
3. Азаров, Ю.П. Семейная педагогика. Воспитание ребенка в любви, свободе и творчестве / Ю.П. Азаров. - М.: Эксмо, 2015. -
4. Басов, Н.Ф. Социальная педагогика. Учебное пособие для ВУЗов / Н.Ф. Басов. - М.: КноРус, 2018. – 230
5. Безрукова, В.С. Педагогика: Учебное пособие / В.С. Безрукова. - Рн/Д: Феникс, 2018. - 381 с.
6. Беспалько В. П. Природообразная педагогика. М., 2010.
7. Коменский Я. Л. Избр. пед. соч.: в 2 т. Т. 1. М., 1982. С. 316-382.